



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the high places, and make his capital the only seat of ritual worship." (3) It abounds in remembrances of Egypt, and of the wilderness out of which they had just come. There are fifty such allusions to Egypt. (4) Deuteronomy abounds in references to the events related in the three preceding books. These references are brief, made in passing, and imply that there is a close connection between Deuteronomy and the books which precede it. The chief difficulties connected with the traditional belief are taken up: (1) the expression Deut. i., 1, On this side Jordan; (2) Deut. ii., 12; (3) Ex. xii., 1-51 and Deut. xvi., 1-8; (4) boiling instead of roasting the passover; (5) the law of the central altar (Deut. xii., 1-32); (6) the law of the king (Deut. xvii., 14-20). These difficulties are seemingly settled for all time. Chapters XIV., XV., XVI., XVII., are given to the reign of Solomon. The last chapter is on the "Priests and Levites." An elaborate argument is brought forward to show that on the ground of this expression nothing can be proven concerning the priority of Deuteronomy in point of time, when compared with the three preceding books.

The volume is bright, airy, arrogant and dogmatic. The author repeatedly denounces others for offering conjectures. He has counted the occurrence of the words "probable," "likely," "perhaps," etc., in Bleek's *Introduction*, yet accuses him of confident assertion. The trouble with our author is that he does not use such words with sufficient frequency. In no book with which we are acquainted is there to be found so much baseless conjecture, and, at the same time, dogmatic assertion. The coloring given to the narrative is often purely fictitious. The style and character would answer well for an historical novel, but for ordinary history, it seems unsatisfactory. However, readers will gain a vivid idea of the events of these stirring times from the perusal of this volume.

MESSIANIC PROPHECY.*

If it can be shown that in the Old Testament Scriptures there exists a body of predictive prophecy, not to be explained away on the basis of human foresight or science, that a number of these predictions preceding by more than two centuries the appearance of Jesus, point to a Messiah and cannot, after careful examination, be fairly explained with reference to any other person, and on the other hand that in the Jesus of the New Testament (and in no other) claiming to be the Messiah, these facts of whose life as related in the Gospels are substantially correct, Messianic prophecy had a remarkably circumstantial and complete fulfillment,—the conclusion becomes almost irresistible that the two are one, that the Jesus of the New, is the predicted Messiah of the Old Covenant.

If this argument can be satisfactorily made out, it has a double office and usefulness, since it affords a strong proof of the Divine origin and authority both of the Old Testament Scriptures and of the Christian Religion as well. It indicates the essential connection between Judaism and Christianity, and links the latter to the grand course of historic development and the fulfillment of the Divine purpose. It exalts the dignity of the Messiah and throws new light upon his mission in the world.

Such is the general course of argument pursued by Dr. Gloag in the book before

* *The Messianic Prophecies*. Being the Baird Lecture for 1879. By PATON JAMES GLOAG, D. D. Edinburgh: T. & T. Clark; New York: Scribner & Welford. 7½x5, Pp. xv.—368

us. Whether he satisfactorily makes out his case, his readers must judge for themselves. He certainly must be credited with great candor, breadth of view, ability to see both the strength and weakness of opposing arguments, and clearness in statement, contrasting very favorably in this regard with the writings of recent German thinkers upon these subjects. Seven lectures constitute the course, but each of these is enriched by a body of valuable notes which carry out into greater detail the exegetical or philosophical hints of the text. We cannot observe a point which has been untouched in the course of the argument. The principal Messianic passages and the more subordinate ones are taken up in turn, and subjected to a careful examination. One whole lecture is given up to a study of the fifty-third chapter of Isaiah. The book may be safely and warmly commended.

PROPHECY: ITS NATURE AND EVIDENCE.*

This book is one among the many scholarly arguments put forward in defence of the authority of Scripture by the practical English mind which seems to delight to run in the groove first marked out by Butler and Paley. "Evidences of Christianity" are numerous and weighty enough to convince the world if it were willing to be convinced. This volume deals with but one line of argument, which is presented in a thoroughly logical way. The gist of it is this. No small part of the Scriptures consists of prophecy. This prophecy is not merely lofty thought, didactic or spiritual, which the prophet pressed upon the men of his time. It contains predictions of such a minute, circumstantial and far-reaching character that the conclusion is well nigh irresistible that the writings which contain these predictions are divinely given and authoritative. A long chapter of the small volume is given to tracing the development of Messianic Prophecy from the origin of man to the coming of Christ. The whole argument is, of course, an old and familiar one, but it will be found stated here with a freshness, an adaptation to the present state of biblical scholarship, and a freedom from doctrinal prepossessions, which make it a useful addition to the literature of the subject. The title of the book is somewhat misleading. The Nature of Prophecy is but briefly considered, and the reader must not expect much beyond what has been briefly summarized in the preceding lines. The titles of the chapters are as follows: I., Introduction; II., The Prophet's Office and Mission; III., The Prophet's Training and Inspiration; IV., The Prophetic Word; V., Prophecy: its Fulfillment; VI., The Messiah the Soul of Prophecy; VII., The Word and the Facts; VIII., The Prophetic Spirit in the Christian Dispensation.

HEBREW TRADITION.†

This book is evidently a series of sermons upon the first chapters of Genesis, such as might have been delivered to a cultured Unitarian congregation in the vicinity of Boston. So far as affording any real help in the solution of the difficulties which are met in the study of these chapters it is of no service. With an airy

* *Prophecy: Its Nature and Evidence.* By the Rev. R. A. REDFORD, M. A., LL.B. London: The Religious Tract Society. New York: Scribner and Welford 7½x5. Pp. 301.

† *The Primeval World of Hebrew Tradition.* By FREDERIC HENRY HEDGE. Second edition. Boston; 1872. Roberts Bros. 7x4½ in. pp. 283.